

# Women Who are Called: Part 1

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Acts 3:21 Whom the heaven must receive until the times of the restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began.

This Part 1 is a High Water Mark Overview of what I think the entire body of Scriptures consistently presents concerning Women in the Redeemed Community

## **Our Brother Judah**

“Blessed art Thou, O Lord our God, King of the Universe, who hast not made me a heathen...a bondman...[or] a woman.” T. Ber 7:18; b. Menah. 43b

## **Rabban Gamaliel I**

Acts 5:34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

38 And now I say unto you, “Refrain from these men, and let them alone: for if this counselor this work be of men, it will come to nought:

39 But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.”

Acts 22:3 I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

## **Judah’s view of Rabban Gamaliel**

“When Rabban Gamaliel the Elder died, the glory of the Law ceased and purity and abstinence died.” [m. Sotah 9:15]

Only 7 received the title of “Rabban”.

Existing quotes [Danby The Mishnah, Translated from the Hebrew Oxford 1933]

Freedom to walk – m. Ros Has 2.5

To testify in court – m. Yebam 16:7

In recording divorce – m. Git 4:2

Promote the welfare of women – Previous 3

Midwives are free to go anywhere to help a delivery

A woman can marry again on the evidence of one witness [that her husband had died] from a slave or from a woman or from a bondwoman. M. Yebam 16:7

A widow may make a vow to collect payment for her Ketubah. m.Git 4:3

## **Miriam**

Micah 6:4 For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam.

Exodus 15:20 And Miriam the prophetess...

## **Deborah**

Judges 4:4 And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.

Held court, and was the highest judicial decision maker in the land.

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## **Athaliah**

II Kings 11:1-3

Ruled the land for 6 years.

## **Esther**

Esther 9:29 Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority, to confirm this second letter of Purim.

32 And the decree of Esther confirmed these matters of Purim; and it was written in the book.

## **Huldah**

2 Kings 22:8 And Hilkiyah the high priest said unto Shaphan the scribe, "I have found the book of the Torah in the house of Yahweh..."

14 The king sent all the leaders to inquire of Huldah, the prophetess and wife of Shallum.

Other prophets available for consultation included Jeremiah and Zephaniah.

## **חַיִל – cha-yil**

### **TWOT Hebrew Wordbook, 624a**

Might, strength, power, able, valiant, valor, army, host, forces; riches, substance, wealth; etc.

The basic meaning of the noun is "strength", from which follow "army" and "wealth". It is used 244 times.

In the sense of "strength," "power," or "might" in general, it is used about twenty times: of God, from God, and physical strength of a man.

As wealth is often related to power, it is thus used to mean "wealth" about 30 times, being translated "wealth," "riches," "substance," or "goods." It may be the wealth of a nation, an individual, the wicked, or from God.

Approximately 85 times it is used as an attribute of people. It follows 'ish' "man" "valiant man", sometimes "son", and most often follows gibbôr "mighty (man)" ("mighty man of valor").

The individual designated seems to be the elite warrior similar to the hero of the Homeric epic...

The use in 1Kings 1:52 indicates that the "worthy man" was to be honorable or reputable.

It also designates men of ability: to care for Joseph's sheep (Gen 47:6, translated "men of activity"), or to judge the people (Exodus 18:21, 25; translated "able men").

The term is used of a woman (in 3 places), and it may well be that a woman of this caliber

The term is used of a woman (in 3 places), and it may well be that a woman of this caliber had all the attributes of her male counterpart.

What is our interest in this word?

Where is this phrase found?

Who can find a חַיִל woman? Proverbs 31:10

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## Proverbs 31:10-31

Acrostic

Who can find a woman of strength, for her value is far above rubies.

She is a wife who has the trust of her husband.

She demonstrates a life of consistency in doing good.

She seeks her fabrics with care and takes delight in working with her hands.

She manages the menu for her household.

In rising up while it is still night to prepare food for her family and her domestic staff, she demonstrates by a living example.

She studies the real estate market, selects a piece of property, purchases it, and takes the lead in preparing it to produce by establishing a vineyard.

She sets about her work vigorously; her arms are strong for her tasks.

She sees that her trading is profitable, and she continues her labors even after the sun has gone down.

She is intimately involved in the making of clothing.

She reaches out to meet the needs of those who are less fortunate.

She does not fear weather contingencies for all her family are clothed with the finest apparel.

She makes her own clothes, some of which include linen.

Her behavior in business affairs (and etc.) brings honor to her husband, who judges with the elders of the land.

She has her own storefront where she sells her own clothing.

She also has established a distribution channel for her clothing line so that other stores can sell her merchandise.

Her character is held in the highest regard.

Her speech is filled with wisdom; She measures her words so as to express kindness.

She is an efficient executive with a well-ordered domestic staff, performing the “necessary things” in their due time.

Who is better to fill out the report card on us than our own family?

Her children call her a blessing.

And her husband praises her.

Many have gone before you yet I say, “You set the bar.”

Her life is a fulfillment of Proverbs 1:7

Reverence for Yahweh is the beginning of knowledge and for this she is praised.

Grant her her earnings and let her life be a testimony among the elders of the land.

This חַיִּיל woman is an efficient executive with a well-ordered domestic staff. She deals in real estate, carries on a clothing concession, and cares for the poor as well as her own family.

She has her own earnings and from all her business transactions and marketing acumen, it would not be a surprise if she were the primary income earner for the family.

Considering the prime position of this passage in the Hebrew cannon and the “Take Note” acrostic structure, it implies that the kind of roles it mentions for a wife and mother were not offensive to Jews of that day or to the Almighty, who inspired it to be written as Scripture.

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## Apostolic Writings

### Phebe

Romans 16:1 I commend unto you Phebe our sister, which is a διάκονον τῆς ἐκκλησίας [deaconness of the ekklesia] which is at Cenchrea.

διάκονον noun acc fem sing [Friberg] (2) as an official in the church;  
masc. deacon (1T 3.8); fem. deaconness (Rom. 16.1).

Romans 12:8 To the one that encourages, let them encourage; To the one that contributes to the needs of others, let them give generously;

To the one that is in leadership [προστάτις] let them govern diligently...

προστάτις “leader, chief, president or presiding officer, one who stands before” [LSJ 1526]

How is this word used in respect to Phebe and the relationship between her and Paul?

Romans 16:2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a προστάτις of many, and of myself also.

Strong's <4368> “A woman set over others”

Early Christian writings frequently mention women that served in their assemblies as deaconesses.

### Apollos

Acts 18:24 And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus.

25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded [ἐξέθευτο] unto him the way of God more perfectly.

Πρίσκιλλα καὶ Ἀκύλας **ERROR**

ἐξέθευτο verb ind aor middle 3rd per plural [Fri] fig. middle, To explain something, to set forth.

### Priscilla & Apollos

Acts 18:28 For he mightily convinced the Jews, and that publicly, showing by the Scriptures that Yeshua was the Messiah.

Apollos was “an eloquent man...mighty in the Scriptures...instructed in the way of the Lord...fervent in spirit...speaking and teaching accurately the things concerning Yeshua...speaking out boldly in the synagogue...convincing the Jews.”

Scripture here speaks with approval of a woman instructing Apollos in “the way of God more accurately”.

### Philip the Evangelist

Acts 21:8 And the next day we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him.

9 And the same man had four daughters, virgins, which did prophesy.

### The Prophet Joel

Joel 2:28 And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

29 And also upon the servants and upon the handmaids in those days will I pour out my spirit.

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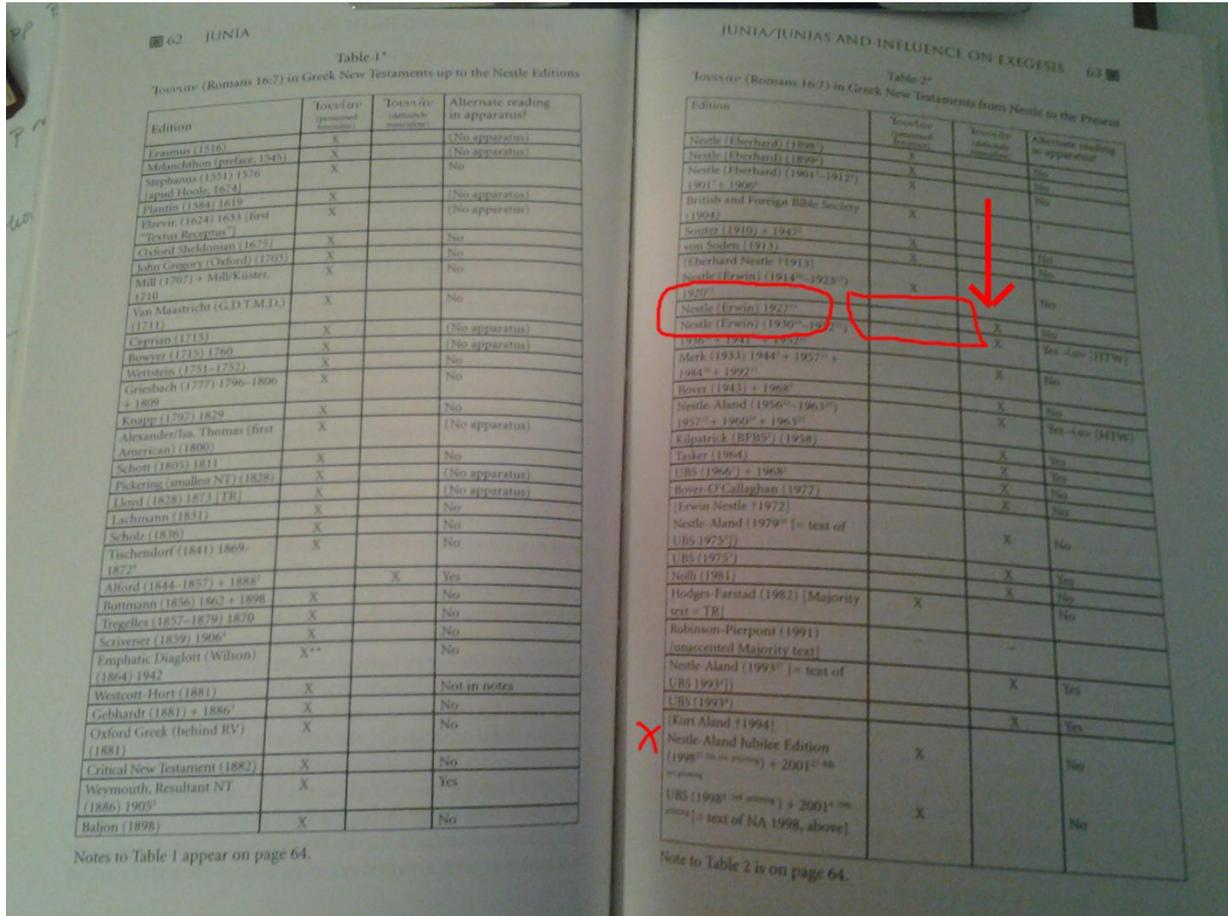
## Romans 16:7

Salute Andronicus and **Junia** my kinsmen, and my fellow prisoners, who are outstanding among the apostles, who also were in Christ before me.

NIV NASB ISR – “Salute Andronicus and **Junias**...” Ἰουλιᾶν

KJV – “Salute Andronicus and **Junia**...” Ἰουλίαν

Difference: Masculine vs feminine



Changed from feminine to masculine in early 20th century

Bruce Metzger's p54 Textual Commentary to UBS (1994)

“Some members, considering it unlikely that a woman would be among those called ‘apostles’, changed the accenting on the name to masculine.”

Others, however, were impressed by the facts that (1) the female Latin name Juina occurs more than 250 times in Greek and Latin inscriptions found in Rome along, **whereas the male name Junias is unattested ANYWHERE...**

### History of Romans 16:7

Origen (185-254) feminine; Chrysostom (350-407) feminine

Every translation up to the 13th century feminine - Latin, Coptic, Armenian, Ethiopic, Syriac (includes the Peshitta)

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## Chrysostom (350-407) quote

“To be an apostle is something great. But to be outstanding among the apostles - just think what a wonderful song of praise that is! ... Indeed, how great the wisdom of this woman must have been that she was even deemed worthy of the title of apostle.”

In ep. ad Romanos 31:2; PG 60.669-670)

PG stands for The Patrologia Graeca which is an edited collection of writings by the Christian Church Fathers and various secular writers, in the ancient Koine or medieval variants of the Greek language. It consists of 161 volumes produced in 1857–1866 by J. P. Migne's Imprimerie Catholique.

## Concluding Romans 16:7

**Phebe** was a female leader, referred to as a deaconess.

**Priscilla**, wife of Aquila, was involved in teaching the young man and apostle Apollos “the way of God more perfectly”.

**Junia** was not only a female apostle but was recognized as one who was “outstanding among the apostles”.

## Hebrew

עֵזֶר - ezer – Help

נָגִיד – nagid – The Person in Front

### עֵזֶר - ezer

Deuteronomy 33:7 And this is the blessing of Judah: and he said, “Hear, Yahweh, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be Thou an עֵזֶר [help] to him from his enemies.

Deuteronomy 33:26 There is none like unto the God of Jeshurun, who rides on the heavens to עֵזֶר [help] you and on the clouds in His majesty.

Exodus 18:14, Deuteronomy 33:29, Psalm 20:2, 33:20, 70:5, 89:19, 115:9,10,11, 121:1,2, 124:8, 146:5 – 15 as the Almighty

### נָגִיד – The Person in Front

1 Samuel 9:16 Tomorrow about this time, I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be נָגִיד [the person in front] of my people Israel, that he may save My people out of the hand of the Philistines...

1 Samuel 13:14 But now thy kingdom shall not continue: Yahweh hath sought Him a man after His own heart, and Yahweh hath commanded him to be נָגִיד [the person in front] over His people, because thou hast not kept that which Yahweh commanded thee.

1 Kings 1:35 Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I [David] have appointed him to be נָגִיד [the person in front] of Israel and of Judah.

עֵזֶר - ezer – Help

Of God 15 times

נָגִיד – nagid – The Person in Front

Of Saul, David, and Solomon

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## HALOT

Hebrew Aramaic Lexicon of the Old Testament [HALOT]

נָגִיד – nagid

2:667-68 – The one declared to lead, chief, leader, eminent person, cult official, the high priest, overseer, supervisor, the leader of Israel, appointed by Yahweh.

נָגִיד – nagid (still 1289b - TWOT Hebrew Wordbook)

2:666 – “like his opposite > proper for him.”

כַּנְגִידוֹ – ???

כ = as

נָגִיד = in front of/before

וֹ = him

כַּנְגִידוֹ = as in front of him or as before him

Where do we find עֶזֶר (ezer) and נָגִיד (nagid)?

וַיֹּאמֶר יְהוָה אֱלֹהִים

Elohim Yahweh Spoke

לֹא־טוֹב הָיִיתָ הָאָדָם לְבַדּוֹ

alone be to man for good Not

אֶעֱשֶׂה־לּוֹ עֶזֶר כַּנְגִידוֹ

him nagid as ezer fashion will I

**1+1=...**

With the exception of Genesis 2:18 and 20, עֶזֶר (ezer) is always used of one who is a greater (God) or an equal (military protector).

Combined with “before him”, we get...

“I will fashion for him one who is a strength before him.”

This, at the least, would have her correspond to him as no less than an equal.

## But What Happened in the Fall?

Genesis 3:14 And Yahweh Elohim said unto the serpent, “Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.”

**Did the serpent always go on its belly and eat dust before the fall?**

Genesis 3:17 And unto Adam he said “... cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life.”

**Was the ground cursed before the fall?**

Genesis 3:18 “Thorns also and thistles shall it bring forth to thee...”

**Did the ground bring forth thorns and thistles before the fall?**

Genesis 3:16 Unto the woman he said, “I will greatly multiply your pain in childbirth...”

**Was this the case before the fall?**

and thy desire shall be to thy husband...

**Was this the case before the fall?**

Is there another reading?

**and he shall rule over thee.**

Was this the case before the fall?

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Since this is a consequence of the fall, it must be describing something new and not pre-existing, just like the other results of the fall (in 3:14-19).

## Genesis 4:1-7+ Cain and Abel

v7b ...sin lieth at the door. And unto thee shall be his desire, but thou should rule over him.

Better: "Towards you is sin's desire, but you must master over it."

"Towards you is sin's desire" means sin desires to dominate Cain.

"but you must master over it." means Cain must dominate over sin's desire.

"towards your husband is your desire" could mean your desire will be to be master over your husband" "but he will master over you".

## Implications:

The fall transformed the relationship of Adam and Eve from "working together" as a team into a power struggle.

Far from being a reign where teamwork is the order of the day over God's creation, the relationship now becomes a fierce dispute, with each party trying to rule the other.

## So What's The Good News?

Inaugurate: to make a formal beginning of; initiate; commence; begin

**Inaugurated Eschatology** requires the "elect" recognize that Satan has been cast down and the Last Adam, Yeshua, has begun the "new creation" or to say it another way, the "pledge" is the divine enablement for the elect to demonstrate what the restoration will look like before Yeshua returns.

## Make the Case

1. Male and Female are equally created in God's image
2. Male and Female equally received the creation mandate and blessing
3. The Redeemed – Male and Female – are equally "In Christ"
4. The Nature of Leadership as Service within the Ekklesia applies equally to Male and Female
5. Mutual Submission in the Assembly presupposes the Equal standing of Men and Women
6. The oneness of the body of Christ presupposes the Equality of Men and Women
7. The Priesthood of all Believers presupposes the Equality of Men and Women\*
8. The Gifts of the Spirit manifest the Equality of Men and Women
9. Liberty in Christ presupposes the Equality of Men and Women
10. In Christ, Male and Female are Equal

**The Assembly of Believers is to model the new order of the kingdom, the pre-restoration, if you will.**

**(Acts 3:21)**

**Life in the Kingdom of Yeshua should not perpetuate the curses of the fall.**

Whether it be the Torah, the Writings, the Prophets, or the Apostolic Writings, the testimony of **the Author** presents a consistent picture:

Some women are called to leadership; How we respond may need to be examined in the light of the pre-restoration calling.

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